THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—Jesus Christ.

No. 29 Vol. XXXI. Saturday, July 17, 1869. Price One Penny.

WHAT SHALL OUR CHILDREN READ?

(From the Deseret Evening News.)

The novels of the old school that were so popular read in our youth, mostly bore a striking resemblance to each other in their moral and denouement. However greatly they might vary in incidents and plot, still they generally closed by bringing off the good triumphant and foiling villainy in all its machinations. There were the traditional hero and heroine, loving and constant under every trial, always exemplifying the old adage, "the course of true love never does run smooth." Associated with these was the rich suitor for the maiden's hand, favored by her parents, backed by his riches, aided by circumstances, and assisted by villainous creatures bought with his gold. Everything goes swimming with him; the heroine is in his clutches, there is no escape for her; she must become his or die, when, presto, in leaps her lover through a window, guided by some faithful bloodhound, or devoted old nurse. She (the maiden) flies to his arms, he claims her as his own, shows the vast wealth he has accumulated to her father, "bless you my children" exclaims the old hypocrite, eyeing the shining gold. The villain and his gang, if not shot, drowned, or otherwise summarily disposed of, disappear to parts unknown. The hero and heroine are married, live happily for ever afterward, and have children by the [illegible].

This kind of novel may perhaps be [illegible] compared to what in theatrical parlance is called "the legitimate," whilst the romances and fictions that are popular now, are twins to the Black Crook, White Fawn style of the nude or [illegible] drama. To be popular these romances must appeal to the lowest and most brutal passions of the crowd; they must abound with sensational outrages, they must deal with the terrible, and be crowded from beginning to end with adultery and arson, murder and mystery, gloom and ghastliness, bastardy and bloodshed, perjury and profligacy; in fact, must be seasoned with every sin denounced in the Decalogue, and a few never thought of in the days the Ten Commandments were given. Added to this they very often [illegible] vicious moral [illegible] with every grace and accomplishment necessary to render it romantic in the eyes of inexperienced boys and foolish girls, whilst virtue is made to appear a very humdrum, antiquated, unfashionable old fogyism, while those who practice it get no reward in this life, and have but little hope in the future.

Are such books fit to be placed in the hands of the children of the Latter-day Saints? Let every parent who is seeking to lead his children in the way they should walk answer the question for himself. We say, as far as we are concerned, No, emphatically No! Yet such books have been sold by the hundred in [illegible] City; they are [illegible] by the thousand [illegible] people of this Territory, a [illegible]

nicious effects, if not as yet manifested, are bound to be made plain, by the actions of the weak-minded and inexperienced amongst us, at some future day.

In some portions of the States and Great Britain very accurate statistics are made out of the causes that fill their prisons and reformatories with youthful criminals. One very prolific cause is the love of the adventurous and outrageous, engendered in their untrained minds by reading such works as Jack Shepherd, Claude Duval, Dick Turpin and kindred productions of a debased press in which the hero is a felon. Such works sell by the million to the young people of the masses in Great Babylon. In their unripened judgments the gentleman thief becomes their beau-ideal of a true man. They seek to imitate him to make themselves heroes, and they become criminals. They stand up in the felon's dock as thieves, housebreakers, foot pads, &c., breaking many a fond mother's heart, and bowing many an honest father's head with shame.

Then again, there is another class of works emanating from the same grade of minds that do, perhaps, even more mischief than the lives of highwaymen and pirates. Though not actually so obscene as to be repressed by the conservators of public morality, yet they are full of innendoes, *double entendres*, so-called love episodes and the like. Coming out in weekly numbers and published at a very low price, they have an almost fabulous circulation amongst the girls and young women who have to earn their bread in the great cities of the world. Could we get the statistics of the causes that have crowded the streets of modern Christendom with fallen women, as easily as we can those that have filled their jails with youthful criminals, we should find that these same publications have had much to do with it. True, they may not be the direct cause; but their sly hints and half expressed immorality gradually familiarize the minds of those budding into womanhood with such ideas, and brush off the first bloom of unsullied modesty, thus opening an avenue in their thoughts which afterwards prove a resting place for some villain to work out his hellish purpose.

A girl filled with the ideas of the heroes of romance, becomes acquainted with some libertine on the look out for prey. He is a gentlemanly, so handsome, so noble, so loving, in every way so like the Clarence Mounteagle or Herbert De Courcey, about whom she has just been reading, that she thinks he must be just as true and pure as these imaginary characters are represented to be. Her whole nature is wrapt up in him, she falls into his toils; his ends are accomplished, she is deserted, and

"Alas for the rarity
Of Christian charity,"

the open streets are her only refuge, and strong drink her only consolation.

Of course the untrained minds of the young, if not guided by the more matured judgment of their elders, will seek that reading which is most facinating. But few will read from choice those works that are really beneficial, when they can obtain an inexhaustible supply of what is aptly termed "light reading." But we hold it to be just as much the duty of a parent to supply his children with proper books, as it is with wholesome food. What man would be justified in giving his children arsenic when they asked for sugar, simply because arsenic is sweet. Nor is a parent any more justified in permitting his offspring to peruse the moral poison of a shameless literature when their minds crave for intellectual food, simply because the print in one book looks very much like that in any other.

Nearly all intelligent children love to read, and ours are no exception to the rule. They should have their desires gratified. Every father should, according to his means, help to make his home happy by supplying his children with good books and periodicals. Besides this, there are many ways in which this general good can be helped along. We are pleased to notice that in the organization of the Sugar House Ward Co-operative Institution, one of the objects sought to be accomplished is the establishment of a library for the use of its members. Our Sunday schools also wield a very potent influence in this direction. Most of them have libraries for the use of the scho-

lars. These libraries, if carefully selected, must do much good, but care should be taken in the selection, that they are not of a sectarian character. We should not object to religious books, for we regard all books as truly religious that proclaim the truth, that give us more enduring and nobler ideas of the Great Creator by explaining His works, by drawing our attention to the beauties of nature, and the various forms of animal life that surround us, that from history we may draw morals that will help us all to become better and wiser. But the kind we object to is the namby-pamby style of tracts, that are so popular amongst the creeds of Christendom, that contain false doctrines and notions, and imbue the mind of the youthful Saint with ideas opposed to the revelations of God given in these days. We say of the sensational, the impure, and the obscene, keep these away from the youth of Zion.

THE MORMONS.

The *Herald* has been severely criticised for its outspoken sentiments respecting the Mormons. Blinded by local hatreds and asperities of sect and interest, men have thought it our duty to arraign and denounce the Mormon leaders and people, and because, in the fullness of that faith in democratic freedom and toleration, civil and religious, which we cherish as the essence of liberty, we choose to remedy all evils by the aid of enlightened ideas, whether they concern fanatics among Mormons or any other sect.

We do not defend the Mormon Hierarchy. We do not believe in it. We oppose it with all our convictions and sympathies, but we do declare, nevertheless, that so long as the Mormon people obey the laws, maintain their allegiance to the constitution and government, and prove themselves good citizens, their rights and freedom should be as sacred under the protecting flag of our country as those which we enjoy should be. These being our views, it is not only our right but our duty to maintain and express them, and those who scold about it should remember that instead of being cursed, we ought to be thanked, for standing by our convictions.

Wrongs have been committed by the Mormons; some among them have committed crimes. But are these things peculiar to the Mormons?

Evils exist in the Mormon system. They may be great evils. They may be growing evils. But is this peculiar to the Mormons?

Let the child-murderers in New England and all over the land answer.

Let crimes innumerable—murders, adulteries, larcenies, domestic infidelities, and all these mountains of moral iniquity in our own midst, answer.

We have never seen the Mormon people in their own homes. It is our wish and expectation, however, soon to see them. But there is this that we know of this much-abused people from personal and universal testimony. They have made a garden of the desert, and in their industrial achievements they are incomparably at the head of any community of people of the same numbers in Christendom. In public morality, whatever may be their private vices, Salt Lake is the best ruled city in the known world. Harlotries that mar every portion of our own goodly town with the worst of sins, are unknown in Salt Lake. When known to its authorities they cease to be, and so of kindred sources of corruption, vice and wrong.

It is not necessary that we should paint the opposite of the picture as drawn by the enemies of the Mormons. Admit the worst colors of it to be true, for sake of argument, which, until we know more, we shall decline to admit for sake of fact, and what then?

Can it be changed by malignant persecution?

Can it be changed by hostile legislation?

Can it be changed by either the threat or the deed of violence?

All experience unites with all history to teach us the answer to these questions, and we could wish, for the good of all, that the world would heed it.—*Omaha Herald*, June 6.

EDITORIAL CORRESPONDENCE.

(From the Deseret Evening News.)

Ogden City, June 12, 1869.

I am indebted to President George A. Smith, who accompanied President Brigham Young, for the following particulars of the locating of the line of the Utah Central Railroad. As you know, President Young, Vice President Wm. Jennings, Directors Feramorz Little and Christopher Layton, General Superintendent Joseph A. Young, and Chief Engineer Jesse W. Fox, officers of the U.C.R.R., left Salt Lake City on Thursday morning, and at the Hot Spring met, by appointment, the leading citizens of Davis county, numbering at least one hundred men, nearly every public man in the county and many of the farmers being there. The wagons and carriages numbered nearly forty. Leaving the road the party struck through the bottom, and after as careful an examination as possible under the circumstances, the northwest corner of bro. Daniel Wood's farm, lying about a block east of the meeting house at Bountiful, was selected as the point near which the depôt for that place should be located. Bro Daniel Wood strongly urged that the line east of his farm should not be interfered with by the line, he and his neighbors preferring that it should run through his farm, he offering the land for nothing. President Young, before fully deciding upon this point for the depôt, called upon Bishop Stoker and the people of Bountiful to express their feelings. They were unanimously in favor of the place located.

From Bountiful the party proceeded to Centreville, when a point about a quarter of a mile from the town was chosen for the depôt in the same manner as at Bountiful, the people's wishes as well as those of the owners of the land being consulted.

Farmington was next reached, and after the party had dined, they proceeded to examine the land west of the town. Bishop John W. Hess had looked out three routes, either of which he thought might answer; but as there is only a narrow strip of land between the town and the Lake, his feelings rather leaned to the western route of the three, as by that the line would run through a barren piece of land. An examination of the route caused the President to conclude that the line could be run there at ten thousand dollars less expense than by either of the other two. Before deciding upon adopting it, however, he called upon the people to learn from them whether they wanted Farmington to come to the railroad or the railroad to come to Farmington. The reply was in favor of the latter proposition; and a route about half a mile west of the meeting house was selected. Bishop Hess has since expressed his entire satisfaction with the route, and says he and his people are willing to undertake the grading through his Ward.

After examining the route as far as Kaysville, President Young put up at Bishop Layton's for the night. Starting out in the morning, a site for the depôt was selected in the vicinity of bro. Barton's brick house—a distance, probably, of not more than eighty or one hundred rods west of the meeting house at Kaysville. From this point the party went to the engineer's camp, about two miles from Kaysville, and examined the profile of the route as far as surveyed. There are three corps of engineers already at work, and more are wanted, as men are waiting to take jobs of grading, all that has been surveyed having been let out.

Under the guidance of Chief Engineer Fox the party proceeded along the line as far as the Weber, giving the route a thorough examination. Grading parties were at work all along the line, and several portions were completed. The big cut, leading up from the Weber river or to the bench, is being rapidly pushed through. The engineers were instructed not to have any grade on the line exceed forty feet to the mile, or any curve exceed three degrees to the mile.

From all indications the line will be completed at an early day. The gra-

ding is being taken hold of with energy and spirit, and the people feel deeply interested in the project. President Young and the other officers of the U. C. R. R. have taken the right method to secure their good feelings. Probably their course is unexampled in the history of railroad building. But the Utah Central Railroad is not being built by a company solely to make money or for its own benefit, but for the good of the people and country, and it is desirable that whatever is necessary to make the scheme a success should be done by the common consent of all concerned. Prosperity attend it, is the wish I hear expressed on every hand.

SNAKE-WORSHIP IN WESTERN AND SOUTHERN INDIA.

Whatever we may think of the theories advanced by Mr. Fergusson with regard to the origin and former prevalence of serpent-worship, there is no doubt that the India of to-day affords some curious examples of the superstition illustrated in the sculptures of the Amravati Tope. An interesting paper on this subject was lately read before the Bombay branch of the Royal Asiatic Society by one of its native members, Rao Sahib Vishwanath Narayan Mandlik. It begins with a description of the festival called Naga panchami, held in honor of the snakes. On the fifth day of the lunar month Srávana, which answers to parts of our August and September, "each family brings an earthen representation of a serpent, or paints a family of five, seven, or nine serpents with ground sandal-wood or turmeric." Beside this painting or image, a lamp is generally kept burning throughout the day. Milk and other kinds of food are also set before the sacred object. In the afternoon people flock to certain places where the Naga, or snake, is supposed to dwell, and make their offerings to the snake-charmers, who go about with live serpents from place to place and house to house. In the evening the worshipers offer flowers, food, and incense to the image or painting, and keep watch all night before the lighted lamps. It is the women of the family who chiefly go through these ceremonies, at the end of which the women and children crowd round one of their party, who discourses about the supposed origin of serpent-worship. The story goes that a peasant in ploughing killed a brood of young snakes; the mother in her rage bit him and all his family to death, except one girl, who was spared because she had made offerings to the sacred image of the Naga. She was even won by the girl's prayers to restore her family to life. From that time forth the Nagapanchami was duly celebrated on the fifth of the month Srávana, and the worship spread from village to village. We may note by the way that the story fails to answer its professed purpose, for the very cause adduced to account for the girl's escape shows that serpent worship had already grown into a popular practice.

In the "Vratarája" are minute directions for keeping this feast of snakes. The Naga should be made of "plenty of silver or gold, or even of wood or earth." Pictures of the "five serpents" are to be painted with turmeric or sandal-wood. The five Nagas must be worshiped in the proper manner, with "fried rice and the five nectars," with oleander flowers, with roses, jessamine, and lotus; with sandal-wood also and incense. Then the Brahmans are to be feasted with ghee, boiled milk, sugar, and balls of sweetened flour. To the Vyása, or officiating priest, must be given clothes, a cow, and a golden Naga, or serpent. This serpent-worship is not confined to one part of Western India. It is kept up by Hindoos of all sects and classes. In the native States there are grand processions of elephants, horses, soldiers, in honor of the day. For the school children of Sattara and Kolapore it is a special holiday. They draw on their boards, with chalk, rude outlines of Nagas, which they proceed to worship with flowers and food, before going home for their own

pleasure. Dancing, singing, and other sports are carried on in the afternoon, often near an anthill or hollow tree. In one of the Sattara towns live snakes are caught and duly worshiped with food and flowers, and on the next day are turned loose again in the jungles.

In various parts of the Deccan there are temples to the serpent god. Canara, however, in Southern India, seems to be the Delphi of modern serpent-worship. Stone images of Nagas are there kept under the shade of the sacred Pipal tree. An incarnation of one of the nine great Nagas is worshiped all over the district. The town of Subrahmanya, fifty-five miles south-east of Mangalore, is sacred to the serpent-god. Lepers and epileptics are brought thither for cure. Barren women offer vows and roll in the remains of the food on which the Brahmans have feasted. A priestess dances before the temple and foretells the future to credulous votaries. A particular class of Brahmans call themselves Nagapatri, and claim for themselves all kinds of honors on pretence of being themselves the living temples of the divine Naga.

After going over the records of serpent-worship from the age of the Vedas to the present time, the native gentleman with the long name concludes that "spiritual beings were at one time and are still invoked and worshiped under the name of Sarpadevatas." The earth itself was called Sarparajni, the serpent-queen. Sarpas or serpents are used to typify the sun's annual motion through the ecliptic. Presently the Nagas also come on the stage: the Puranus describe their incarnation, and claim for them near kindred with Vishnu and Siva. In the Mahabharata, Nagas and Sarpas are used indiscriminately to represent the same things. In later times snake-worship and Lingam worship have evidently got mixed up together; or shall we say that both are merely modernized and corrupt developments of the same old symbolic sun-worship which survives in another form among the modern Parsees and of which some traces are to be found even in the rites of modern Christendom? One thing so far seems clear, that the snake worship of India must be traced primarily to an Aryan, not, as Mr. Fergusson argues, a Turanian source.—*Allen's Indian Mail.*

MUSCULAR POWER AND INSTINCT OF INSECTS.

We have been informed that Professor Kitchingman, an entertaining entomologist resident near Brussels, who has for some time been making a variety of curious experiments on muscular power peculiar to several species of insects, has lately contrived an ingenious instrument for measuring their force of traction, flight, and thrust. The pulexometer—so called from the family *pulicidae*, or *pulex*, being the base of the varied experiments—is of simple construction, consisting of a very finely manufactured hair-like spring, attached to a horizontal lever, at the end of which the insect to be tested is placed. This is connected with a circular deal, about four and a half inches in diameter, numerically graduated with the utmost nicety. The minute machine is so delicate that it revolves with the slightest impetus, an indicator pointing out the comparative strength of the insect. A method of calculation, easily acquired, is necessary to ascertain the comparative force between one insect and another. It has thus been ascertained that the genus *pulex irritans* (the common flea) is possessed of more than tenfold the average strength of insects at all proportionate to its size. The great muscular power of the flea has for ages past been known, particularly to entomologists; but no attempt seems to have been made to accurately measure its force contrasted with other insects. It is, however, now stated that the greatest mean effort of the flea is equal to as much as 800 times its own gravity, that of the small bodura to about 200; various other apterous tribes are measured at from 80 to 90, while the aver-

age force of the coleoptera, or beetle species, is put down at about 75 times their own weight, the common cockchafer being 16 only. It is also shown that the comparative strength of the weakest known aptera considerably exceeds that of any known specimens of the vertebrata. Professor Kitchingman has extended his experiments by endeavoring to train several species of insects, which has been accomplished to such an extent that one has been induced to run back downwards along a very fine silken cord, pulling behind it a single-wheeled suspended car. Two others placed at each end of a small slip of wood, balanced upon a pivot, leap up and down at command given by a peculiar movement of the hand. A fourth, independent of compulsion, pulls back its tiny leg to fire off a cannon. Among other surprising feats of the kind, we are told that the professor has succeeded in training a beetle to swing to and fro *a la* Leotard, and is now endeavoring to teach an insect to propel a minute model velocipede. We understand the pulexometer and insect curiosities have been shown to several entomologists and scientific gentlemen at Brussels, and have attracted much attention.—*Star.*

Childhood.—There is no age at which we are not apt to follow the example of those around us, but it is in childhood, above all, that example exerts its greatest powers. It is the nature of children to imitate all they see; it is by this means they learn so much during the first years of their life. We see that speech is taught them by imitating those around them, but we are too little aware how many of the passions and feelings we call natural, are often taught in the earliest infancy.

The Grandest Concert on Record.—Novel Music.—The audience at the National Peace Jubilee which has been held at Boston, and which was attended by President Grant and the English ambassador, is described by one of the papers as consisting of "three acres and a half of faces." The Rev. E. Everett Hale, a Unitarian clergyman, was chosen to offer the thanksgiving prayer. "It had been suggested," the *New York Herald* tells us, "to have the Throne of Grace addressed by 100 clergymen in unison, but the suggestion did not meet with the sanction of Mr. Gilmore, the manager." A Mr. Rice made the oration, which was the key-note of the festival. American civilization, he stated, "is crossing the Pacific, and, like an angel of resurrection, stands knocking at the gates of China and Japan, and with clarion tones proclaims the tidings that a new era is dawning on the world." The oration was followed by music, beginning with the singing of Luther's hymn, "A strong castle is our Lord," by an orchestra and chorus of 10,000 singers and 1,100 instruments. Then followed Wagner's overture Tannhäuser, by 600 performers; Mozart's Twelfth Mass, by the whole orchestra; and then a solo by Parepa, with a violin obligato with 200 violins, led by Ole Bull. This first part of the performance culminated in the singing of the "Star-spangled Banner," by the full chorus with drums, the "chiming of bells, and an accompaniment of artillery fired by electricity outside the building." The second part opened with the "Hymn of Peace," written for the occasion by Oliver Wendell Holmes, and wound up with the great sensation of the day—the Anvil Chorus, from "Il Trovatore." Along the dense sea of heads which was presented in the orchestra, was a line of red—one hundred red-shirted members of the Boston Fire Brigade, each with huge ringing anvil and blacksmith's hammer, beating in harmony with the music. "Nothing like this has ever been heard before," say the enthusiastic chroniclers. "As the chorus stood up tier after tier, and the steady stroke upon a hundred anvils mingled with the avalanche of voices and instruments, the ear was deafened with the noise, and the eye was dazzled with the sight." But the audience seem to have enjoyed the din. Their excitement was unbounded, and the chorus was encored. Only one accident took place, one of the musical instruments outside—a cannon—went off too early, and wounded an artilleryman.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

SATURDAY, JULY 17, 1869.

FOR WHAT REASON?

THE Apostle said, "For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in His presence." The truths of the Gospel have always been unpopular with the majority, and are to be embraced through a love of their intrinsic worth. They require mankind to purify and sanctify themselves, and live in obedience to the revealed will of God; to act as becometh His children, and spend their time and means in doing all the good in their power, that they may acceptably fulfill the end of their creation, which is the only way of true happiness.

This generation very generally upbraids and condemns the Jews for their rejection of the truth through the Savior and His Apostles, while to day they reject the same truths through Joseph Smith, Brigham Young, the Twelve and the thousands who bear testimony to the same being revealed to them by the Holy Spirit now as formerly. Obedience to the Gospel imparts to mankind peace, true wisdom, the knowledge of God, love and joy in the Holy Ghost, and prepares them to dwell in the presence of God and enjoy the imperishable glory and joys of the future. Then why are there so few of the worldly great, noble and learned who are willing to render such obedience? Our Savior has answered this question: "They love darkness rather than light, because their deeds are evil." They do not love the light. The truths of the Gospel come in contact with the time honored systems of men, and many false reports are put in circulation to counteract their influence, and to render them and their followers unpopular; yet they are eternal, and must of necessity endure forever.

The world love popularity, power, place, wealth and vain theories and so called learning. They vie with each other in extravagance, pomp and pride, seeking to be known of men, courting the world's applause. For this reason, when the truth is presented, if they dare to think for themselves and believe it, they but rarely have the moral courage to embrace it. They are appalled at the opprobrium connected with being a member of a sect so generally spoken against. Multitudes worship mammon, which leads them to wax fat upon dishonesty, false weights, adulterating, drugging, deceiving, lying, grinding the faces of the poor and oppressing them in their wages that they may thrive upon their labor, thus living in open violation of the known commandments of God. When the truth is presented in its native simplicity and purity, it hath no charms for them; ever engaged in grasping for gain, they give no heed to the plain, unvarnished testimony of the Latter-day Saint when he

declares that he knows by the Spirit of revelation, that God has restored the Gospel to the earth, with all its powers and happyfying influences, notwithstanding the assurance that if they will obey the "doctrine" they can obtain a like knowledge. They weary themselves after the things that perish, slighting the approbation of God for the approbation of the world.

The Lord's ways are not as man's ways, and He hath declared: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." All who love the light come to the light, and will come out of all classes of society as the Lord shall draw them, for the Gospel has been restored to the earth, the Lord has commenced His marvelous work, truth hath sprung out of the earth, and righteousness hath looked down from heaven, and the Gospel is being preached in all nations for a witness. To accomplish this, our Heavenly Father is taking the young man from the plough, the mechanic from the bench, as he did formerly the fishermen from their nets, and is sending them forth to call all unto repentance and gather His Israel. For what reason? That no flesh should glory in His presence. He is doing His own glorious work, and He chooseth the unlearned, unlettered, weak things of the earth to accomplish His own purposes; and he hath purposed in due time to make an end of sin and unrighteousness. "Not by might, nor by power, but by my spirit, saith the Lord of hosts." By the power of the Spirit these unlearned men confound the wisdom of the wise; the meek, receiving the Gospel, increase their joy in the Lord, and the poor amongst men rejoice in the Holy One of Israel.

G. T.

ARRIVAL.—Elders Jacob Jensen and John H. Haugaard arrived from Utah on the 3rd inst., and on the 5th proceeded to Scandinavia, rejoicing in being counted worthy to be sent forth as heralds of salvation. They have the faith and prayers of the Saints that their steps may be guided in righteousness, and their labors crowned with abundant success.

ELDER JOHN ALBISTON, writing from East Downs, Bristol Con., July 2, mentions that he had held several out-door meetings, at which there was a goodly attendance and general good attention. The Saints are rejoicing in the truth, and a spirit of inquiry seems to be increasing.

ARRIVED, on the 6th inst, Elder William C. Staines, the Agent in the States, on business connected with this season's emigration. He proceeded to London on the 7th, is expected here again on the 12th, and to leave for New York on the 13th, to be there in time to arrange for the Scandinavian company, who purpose sailing from this port on the 14th, on the steamship *Minnesota*.

NOTICE.—Conference Presidents, who expect to be released or changed, are requested to inform their respective Traveling Elders in regard to those they wish assisted to emigrate. Presidents of Conferences that were attached to others on the 1st of this month, will furnish like information to the Presidents of the Conferences with which theirs have been blended. Where there is no Traveling Elder in a Conference in which it is deemed best to release or change its President, one will be sent in good time. Attention to this notice is solicited, that the worthy may not be overlooked.

EMIGRATION.—Upon consultation with bro. W. C. Staines, it has been deemed best to begin the operations of this season by forwarding the first company on the 28 h inst. Presidents Egan and Pace, of the Birmingham and Glasgow Conferences, have been notified of the amount of assistance that can at present be extended to them, and requested to furnish the number that can be here on the 27th, ready to embark. It is probable the number will fall short of the vessel's complement, which will afford an opportunity for others, who have sufficient means of their own, to go at that time, provided they report their names and ages to this Office in season to be notified. Other companies will be arranged for and notified at as brief intervals as circumstances may warrant.

The sea fare for an adult, a person over 12, is £6 6s.; under 12, £3 3s.; and for an infant, £1 1s. The railroad fare is £7 10s. for an adult, or person over 13; half that amount for one between 5 and 13; under 5, free. One hundred pounds are allowed to a full or adult fare on the railroad, and 50 pounds to a half fare. Extra luggage is charged 8 cents a pound, in U. S. currency, which, at date of writing, July 7, is a trifle less than three pence. The weight of free luggage is so liberal, that no extra luggage will be allowed to those who are assisted to emigrate; and those who pay their own way will find money far more convenient and generally much more profitable than extra luggage.

Ship outfit at Liverpool and provisions on the railroad will probably average from 12 to 14 shillings, so that it will be safest to calculate the full cost for an adult at £14 10s., for it is better to have a few shillings surplus than to fall short. By bringing bed-ticks, and a knife, fork, spoon, and tin plate and cup each, the cash outlay for ship outfit can be avoided.

Overcoats, shawls, and enough blankets and quilts to keep the little ones comfortable and warm in railway carriages, should be kept so they can be had at any time, for the nights are cool, and children in particular are liable to take cold when sleeping in the carriages without suitable addition to the clothing that was comforable in the heat of the day.

To avoid trouble and loss, those who are assisted are requested to leave home with no more luggage than is allowed free on the railroad, namely, 100 pounds to each person over 13, and 50 pounds each to those between the ages of 13 and 5, for, should they bring more, it will have to be left here. Those who pay their own way are also requested to weigh their luggage before starting, so as to be able to state the amount of extra luggage, if any, upon their arrival in Liverpool. Beds and bedding are supposed to be counted as luggage on the railroad; should it prove otherwise, the information will at once be published; until then they must be classed as luggage. No railroad luggage is allowed to those under 5 years.

NEWS FROM UTAH.

(From the Deseret Evening News.)

ST. GEORGE.—J. E. Johnson, Esq., of St. George, writing on the 4th ult. says: It is quite warm at present; the mercury is up to 100 degrees. The prospects for fruit and good crops were never better.

PROVO.—Bro. R. P. Hopkins, just in from Provo, called this morning; he gives flattering accounts of matters and things there. The co-operative store is doing a fine business. The prospect is good for the speedy erection of the proposed co-operative woolen factory. Crops looks well. The Sunday school children had a picnic on Monday last, at which the delighted juveniles had a gay time. The Provo people have an excellent market for their butter, eggs, cheese, &c., the denizens of White Pine making frequent calls upon them for those articles.

MORONI.—Bishop G. W. Bradley arrived home on the 4th ult.; he has been absent rather more than a year. The people turned out *en masse* to meet him; the cavalry, brass band, citizens and school children with banners marched to his house and sang a song welcoming him back to their midst. The crops there never looked better; co-operation prospers and good health prevails.

SANDWICH ISLANDS.—President George Nebeker writing from Laie, May 26th, says:—"We have finished grinding our first crops of cane and are now grinding a few acres belonging to the native brethren. Our crops have yielded us one hundred tons of sugar and a great quantity of molasses. The most of the sugar has been shipped and sold in San Francisco, which has kept us all very busy this last winter; and here I am pleased to say of our native brethren, that they have been faithful and worked like men. Many of them have not lost one hour's time during the entire season. Our mode of employing and working them differs very much from our neighbors, and the result is we have accomplished more with less hands and less trouble. This has attracted the attention of many and they congratulate us on our success. During the winter we have increased our crop over one half, and we anticipate twice the amount next season, which will commence in October. I expect to get some sugar and molasses through to Utah in the latter part of July next, when we will be happy to co-operate with our friends to supply the people of the Territory with good sugar and molasses. Health and good spirits prevail in our midst; our meetings are well attended; we have five native elders traveling and preaching. Our congregation is increasing in numbers and in appearance, and I hope with the blessings of Heaven that this people may be able to maintain their connection and standing with the Kingdom of God. For this we are laboring and desire the faith and prayers of our brethren in Zion."

KANOSH.—Kanosh, Chief of the Pah-Vants, accompanied by Major D. B. Huntington called upon us this morning. The Chief has just arrived by stage from Fillmore, and told us he felt first-rate, only a little tired and sore through his ride, and was full of comparisons between the road over which he traveled and the country "twenty years ago." He reports the Indians in the neighborhood of Fillmore as feeling well; the crops they have planted are doing excellently. He says that about two hundred of the Shiberech and Piute Indians are at Fish Lake, east of Parowan. They sent a message to him to know if the "Mormons" wanted to fight. Kanosh returned the answer that he was not on the fight, that he could live better by farming, that he was their friend and so were the "Mormons," and he wanted them to stop fighting and commence to live as he was living. His messenger returned before he left Fillmore and reported that the Indians at Fish Lake had many stolen horses and other stock in their possession. Auk-ar-tah, John and Mas-o-quibe, Kanosh's men, have gone on a visit to Washakie.

DISTINGUISHED VISITORS.—The Hon. B. V. Wade, late President of the Senate, and lady, Major General P. H. Sheridan and several officers of his staff, Generals Boynton, Hopkins and Rucker, Senator Roscoe Conklin of New York, Gov. Campbell of Wyoming, W. H. Painter and lady and several other distinguished persons are at present visiting our city.

Terrible floods have occurred in Northern Missouri and Kansas, and have been attended by great loss of life and property. The Swedish settlement on the Kaw river has been inundated, and 20 of the settlers were drowned.

LIFE IN NORTH AUSTRALIA.

According to an interesting account in the columns of a Brisbane paper, there is no reason to suppose that the work of colonization is more difficult in North Australia than it is in other parts of the continent. A writer who has had considerable experience in the Gulf country, and who is familiar with its climate and resources, gives a very favorable description of its prospects and affairs in general. He says the appearances of the country round the Gulf are very similar to the descriptions given of the large Pampas of South America. For hundreds of miles the traveler may wander over immense plains, seldom timbered except along the banks of the rivers. Sometimes the coarser grasses, which extend inland for 100 miles, grow higher than the head, so that it is difficult to distinguish a companion at the distance of a few yards. But in addition to this grass there is a "beautiful short and mixed herbage, sweet and as nourishing to stock as the best oaten or lucerne hay, and, to tell the truth, very nearly as dry;" for it is stated that three months after the wet season the grass has ceased to be such and has become good hay through the drying effects of the tropical sun. This hay is highly nutritious, and strangers who visit the district are surprised to find that instead of their horses falling off from the dried-up state of the country, they begin to improve in firmness and condition.

With regard to Sweer's Island, which is situated in the Gulf of Carpentaria, and which is fast becoming an important trading depôt, this writer describes it as a healthy and pretty place; and thirty miles N.N.E. from Sweer's Island are situated the Beautiful Islands, which are said to swarm with unlimited supplies of turtles and oysters. With regard to the climate of North Australia, the experience of this writer is that the seasons are remarkably regular. A man, it is said, who has lived a few years in the Carpentaria district can judge with the greatest precision as to the weather. From the beginning of March to the end of November it is the dry season. During this time there is scarcely any rain, the water holes begin to dry up, and towards the end of the season the grass becomes exceedingly sapless. The squatter then begins anxiously to look for rain, and stock begins to fall off in condition. Towards the beginning of November, however, thunderclouds appear on the horizon nearly every evening, with many threatenings and promises of rain. But none falls until after a few weeks, when the wet season sets in in earnest, and then the country is deluged. Speaking now more particularly of the immediate neighborhood of the Gulf of Carpentaria, it is said that when the rain begins the traveler must stop where he is, unless, indeed, he can find a river to float down, as Mr. McKinlay did. The teamster sometimes for two months at a stretch has to live on the top of his dray. For miles around him the country is covered with water, and he must manage to live on the rations with which he was returning to the station; or, if caught in the rain whilst going down with wool, he must live as best he can on pigweed and other vegetable dainties. "This," it is said, "is no colored sketch; it is the truth. All communication by land is cut off; it takes a bold man with pressing business who will now venture to travel, even if he be able. The chances are, if he makes the attempt, that his beast is frequently bogged; he has then to walk and drive his animals. He may have to wait days, nay weeks, for the subsiding of a stream, only to find after crossing it that a few miles—say ten, fifteen, or twenty—bring him to another independent watershed, which is still flooded, and the tedious task of waiting commences again." As a rule, therefore, all business in the Carpentaria district must be transacted during the dry season, and then the settler shuts himself up, and if he has nothing better to do, watches the grass grow at the rate of about an inch per day after the first fall of rain. Towards the end of January the roads become passable again, and the bushman begins to be tormented by musquitoes and fleas, which

tease him day and night.

But in spite of these drawbacks, the writer states that no healthy man or woman need be deterred from living in the country, for "people who live according to reason may remain on the Gulf as free from disease as in most parts of Northern Queensland." The rain and the heat are undoubtedly troublesome; but there is a season which the writer describes as being very fine. He says, "by the time we have arrived at the end of April the sun is a long way north. The days and nights are pretty equal in duration; blankets are in demand for the nights, and thick Crimean shirts for the days. The flies are becoming less troublesome, the mu-quitoes have been driven back to their native swamps; kiang ague is leaving the bones, the bushman grasps his axe, and feels himself every inch a man, and flatters himself he can do as good a day's work as ever. The meat is young and tender, and his appetite is excellent, and if not he takes a little quinine, which puts all to rights. The flocks and herds are increasing in numbers, and are in splendid condition; the squatter looks forward to a good lambing, and consequently is in excellent spirits, and so all goes merry as a marriage bell.

As regards the industry and resources of the district, it is stated that shearers, shepherds, and bushmen can obtain the highest wages there that are paid in the Australian colonies; that stockholders on the look-out for a grazing country may find it to an enormous extent and of excellent quality; that the country is by no means badly watered, and that the wet seasons are always wet. But as regards agriculture, it is admitted that in the neighborhood of the Gulf "the district does not come out very strongly. The country along the shores of the Gulf that is open to the agriculturist or selector is totally unfit for any, even the meanest, form of agriculture; two-thirds of the belt of land is unavailable for any purpose, even grazing, being nothing but low mud flats, inundated by the sea during the summer months, and being intersected by a complete network of saltwater inlets. The remaining third, though suitable enough for grazing purposes, is totally unfit for agriculture, being for the most part open plains, with a stiff clay soil."

But the mining prospects of Carpentaria seem to be very promising. It is said that the Great Australian Copper Mine, lately opened by Messrs. Sheaffe & Henry on the head of the Cloncurry River, is the richest copper-mine in Australia. The whole of the ranges at the head of the Cloncurry are said to be more or less copper bearing, and the ranges on the Gregory River are described as being rich in copper-ore.

These particulars relative to the country which lies adjacent to our own Northern territory, are at all events encouraging as to the resources of the place; and then, instead of there being so much disorder and drunkenness as spoken of by former writers, it is said that "it would be a difficulty to find in any part of the colony (Queensland) a more orderly and decent population.—*Adelaide Observer.*

ECCLESIASTICAL REFORM IN RUSSIA.

The St. Petersburg correspondent of the *Daily News*, writing on the 1st inst., says:—"While our own Lords and Commons are wrangling over the disestablishment of the small Protestant Church in Ireland, the Autocratic Government of this empire has published with calm dignity an ukase by which the hereditary levitical character of the Russo-Greek priesthood, numbering nearly 700 000 with their families, is forever abolished. In any other country such a sweeping measure would have constituted either a revolution or a *coup d'etat*. Here it is prepared in silence, unexpectedly published with the Imperial signature, and passes almost unobserved amidst the other great reforms of the present reign. These remarks are not meant

to be disparaging to popular institutions, but rather to illustrate how little *kudos* enlightened Autocrats and their Ministers obtain for great measures. Of all the journals in Russia, the *Moscow Gazette* has alone spoken of the ukase in a tone befitting its solemnity and importance, and your readers will probably be glad to have some extracts from it.

It was about the time of Peter the Great that the priestly character first became hereditary in Russia, and formed a caste among the lower classes of the population. This saved it from becoming a theocracy, while it lowered the social dignity of the Church. Deprived partly of civil rights, this levitical caste increased in numbers and in poverty until it became the chief care of the bishops to devise the means of feeding the clerical *proletariat*, which, to some extent, stood towards them in the same relation as the serfs once did to their lords. The Church became simply a means of providing for the wants of those who were hereditarily attached to her service. Its temples at last came to form part of the dowry of "maidens of the priestly class" I may here mention that no priest could get a living until he had married. Indeed, he could rarely get a parish except through marriage with a lady possessing a reversionary interest in some living, or educated at one of the schools for poor daughters of the clergy, who were thus worked off the charity list. Another great evil of this arrangement was that it prevented the recruitment of the clergy from among the better educated classes.

Seldom, says the *Moscow Gazette*, has any great reform so carefully avoided the infringement of justice in respect to vested interests. The children of the clergy lose none of their rights with the abolition of the hereditary character of the clerical office. If born of priests or deacons they will in future have the status of "personal nobility" (*i.e.*, the social position of gentry), while those of parents who are lower in the hierarchy are now placed on an equality with the upper grade of the mercantile class. They are to continue to have the benefit of the charitable and educational establishments hitherto maintained for the clergy. Another important feature in the new ukase is the better provision which it makes for the maintenance of the priesthood. Their poverty has been principally due to the excessive number both of parishes and priests, the former having been created for the latter. There is to be a new distribution of cures, on the basis of population, facility of communication between villages, the moral condition of parishioners, &c. Each parish will be served only by an "incumbent" and "psalmist," the office of deacon being abolished exept in the capitals and in cathedrals, where a greater number of priests can also be attached; and no priestly office can in future be held under the age of 30.

Considering the magnitude of the change involved in an institution which has hitherto been the mainstay of autocracy, it is astonishing that so little should be said about it, beyond the article from which the above has been abridged. Well may the *Moscow Gazette* call this act the "emancipation of the clergy," and render homage to the monarch who has the courage to say, "So be it." Another important alteration in the ecclesiastical laws of Russia is about to be submitted to the Emperor for approval. It admits of civil marriages in the case af Russian Dissenters who do not acknowledge the Orthodox Sacraments, and is calculated to obviate a great amount of immorality among a large and not unimportant class of the population.

SUMMARY OF NEWS.

The American correspondent of the *Times* says the labour strikes that have occurred this spring in the United States have generally been unsuccessful.

Within the last two or three weeks 28 French papers have been condemned, and imprisonment to the extent of 73 months and fines to the amount of 42,370 f. distributed amongst the incriminated editors.

A Skipton weaver has just had to pay £2 7 s. 6d. as penalty and costs for kissing a girl who resented the familiarity.

The Californian gold bars, which a few days ago arrived at Southampton by the steamers Donau and Bremen, came to New York by the Pacific Railroad. They were delivered in London within 20 days from the time of their despatch from San Francisco.

Doctor Boehm, a celebrated German surgeon, has just performed the operation of separating two female children, five years of age, who were joined together in the same manner as the Siamese twins. The German papers state that the operation was attended with perfect success; but one of the patients seems to have died the same day. The survivor is in good health.

American independence day fell on Sunday last, and the fact was prominently alluded to by Dean Stanley in his morning sermon at Westminister Abbey. He strongly deprecated the use of irritating expressions by those in any position of authority to either of the two countries (England or America.) And, said the dean, "Woe to those—woe to those who, by any act of theirs, strive to put asunder those who by blood, speech, race, and the grace of His gospel, God hath joined together."

Some years ago the Emperor of the French was astonished at the great space occupied by flour when packed in sacks in the usual manner, and imagined that it might be compressed into a much smaller bulk, and be thus rendered of easier transport He at once authorised some experiments to be made on the subject, which resulted in the flour being submitted to powerful hydraulic pressure, and served to the various regiments in tin cases, not only occupying a very small bulk, but protecting the flour from the damp of the atmosphere and so preventing it from becoming mouldy.

SENTENCE UPON THE OFFICERS OF THE JAMES FOSTER, JUN.—James Glynn, carpenter, William Cruthers, boatswain, and Thomas Murphy, third mate of the emigrant ship James Foster, jun., have received their sentences for the barbarities to which they subjected the passengers and some of the crew during the voyage of the vessel from Liverpool to New York. Glynn has been sentenced to fifteen, Cruthers to seven, and Murphy to five years' detention in a penitentiary.

The *Indian Daily News*, June 21, says that from all parts of the country comes news of the intense heat. "Fatal cases of apoplexy are daily occurring around us (it adds), and in the more central stations, where the heat is most intense, the cases reported in European regiments are very numerous. Cholera in several stations in the Central and North-west Provinces has been adding to the mortality. Horses suffer terribly from the noon-day heat, and a humane inventor has brought out a horse's solah topee. Hacks may now be seen driven about the town with white head covering that look as extraordinary and hideous as they are undoubtedly useful."

A GRASSHOPPER ARMY ON THE WING.—Countless myriads of grasshoppers have lately made their appearance on the north and eastern shores of Salt Lake, and are marching or hopping towards the City of the Desert. The ground around Promontory Point is literally black with the young and rapacious insects. They are now about three-fourths of an inch in length, black in colour, and more resembling a cricket than a grasshopper. But as they increase in size their colour changes to brown. From the account given us it appears that our city will again be visited by this scourge. We learn that the scourge which passed over Salt Lake two years since continued its march, and the following season made its appearance in the lower end of the Great Basin, where the scenes of the previous year were enacted. This season the hordes have appeared in the extreme southern Mormon settlements, where they are destroying everything before them. They are now some 500 miles from Salt Lake, the localities over which they have passed having had one year's respite from ravages. It seems that when these insects reach maturity they deposit their eggs in the soil and die. The following season the eggs are hatched by the warmth of the spring and a new army follows on its march.—*St. Joseph (Mo.) Herald*, June 18.